The Birthday of the World

Ursula K. Le Guin

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Tazu was having a tantrum, because he was three. After the birthday of the world, tomorrow, he would be four and would not have tantrums.

He had left off screaming and kicking and was turning blue from holding his breath. He lay on the ground stiff as a corpse, but when Haghag stepped over him as if he wasn't there, he tried to bite her foot.

"This is an animal or a baby," Haghag said, "not a person." She glanced may-I-speak-to-you and I glanced yes. "Which does God's daughter think it is," she asked, "an animal or a baby?"

"An animal. Babies suck, animals bite," I said. All the servants of God laughed and tittered, except the new barbarian, Ruaway, who never smiled. Haghag said, "God's daughter must be right. Maybe somebody ought to put the animal outside. An animal shouldn't be in the holy house."

"I'm not an animal!" Tazu screamed, getting up, his fists clenched and his eyes as red as rubies. "I'm God's son!"

"Maybe," Haghag said, looking him over. "This doesn't look so much like an animal now. Do you think this might be God's son?" she asked the holy women and men, and they all nodded their bodies, except the wild one, who stared and said nothing.

"I am, I am God's son!" Tazu shouted. "Not a baby! Arzi is the baby!" Then he burst into tears and ran to me, and I hugged him and began crying because he was crying. We cried till Haghag took us both on her lap and said it was time to stop crying, because God Herself was coming. So we stopped, and the bodyservants wiped the tears and snot from our faces and combed our hair, and Lady Clouds brought our gold hats, which we put on to see God Herself.

She came with her mother, who used to be God Herself a long time ago, and the new baby, Arzi, on a big pillow carried by the idiot. The idiot was a son of God too. There were seven of us: Omimo, who was fourteen and had gone to live with the army, then the idiot, who was twelve, and had a big round head and small eyes and liked to play with Tazu and the baby, then Goïz, and another Goïz, who were called that because they had died and were in the ash-house where they ate spirit food, then me and Tazu, who would get married and be God, and then Babam Arzi, Lord Seven. I was important because I was the only daughter of God. If Tazu died I could marry Arzi, but if I died everything would be bad and difficult, Haghag said. They would have

to act as if Lady Clouds' daughter Lady Sweetness was God's daughter and marry her to Tazu, but the world would know the difference. So my mother greeted me first, and Tazu second. We knelt and clasped our hands and touched our foreheads to our thumbs. Then we stood up, and God asked me what I had learned that day.

I told her what words I had learned to read and write.

"Very good," God said. "And what have you to ask, daughter?"

"I have nothing to ask, I thank you, Lady Mother," I said. Then I remembered I did have a question, but it was too late.

"And you, Tazu? What have you learned this day?"

"I tried to bite Haghag."

"Did you learn that was a good thing to do, or a bad thing?"

"Bad," Tazu said, but he smiled, and so did God, and Haghag laughed.

"And what have you to ask, son?"

"Can I have a new bath maid because Kig washes my head too hard?"

"If you have a new bath maid where will Kig go?"

"Away."

"This is her house. What if you asked Kig to wash your head more gently?"

Tazu looked unhappy, but God said, "Ask her, son." Tazu mumbled something to Kig, who dropped on her knees and thumbed her forehead. But she grinned the whole time. Her fearlessness made me envious. I whispered to Haghag, "If I forgot a question to ask can I ask if I can ask it?"

"Maybe," said Haghag, and thumbed her forehead to God for permission to speak, and when God nodded, Haghag said, "The daughter of God asks if she may ask a question."

"Better to do a thing at the time for doing it," God said, "but you may ask, daughter."

I rushed into the question, forgetting to thank her. "I wanted to know why I can't marry Tazu and Omimo both, because they're both my brothers."

Everybody looked at God, and seeing her smile a little, they all laughed, some of them loudly. My ears burned and my heart thumped.

"Do you want to marry all your brothers, child?"

"No, only Tazu and Omimo."

"Is Tazu not enough?"

Again they all laughed, especially the men. I saw Ruaway staring at us as if she thought we were all crazy.

"Yes, Lady Mother, but Omimo is older and bigger."

Now the laughter was even louder, but I had stopped caring, since God was not displeased. She looked at me thoughtfully and said,

“Understand, my daughter. Our eldest son will be a soldier. That’s his road. He’ll serve God, fighting barbarians and rebels. The day he was born, a tidal wave destroyed the towns of the outer coast. So his name is Babam Omimo, Lord Drowning. Disaster serves God, but is not God.”

I knew that was the end of the answer, and thumbed my forehead. I kept thinking about it after God left. It explained many things. All the same, even if he had been born with a bad omen, Omimo was handsome, and nearly a man, and Tazu was a baby that had tantrums. I was glad it would be a long time till we were married.

I remember that birthday because of the question I asked. I remember another birthday because of Ruaway. It must have been a year or two later. I ran into the water room to piss and saw her hunched up next to the water tank, almost hidden.

“What are you doing there?” I said, loud and hard, because I was startled. Ruaway shrank and said nothing. I saw her clothes were torn and there was blood dried in her hair.

“You tore your clothes,” I said.

When she didn’t answer, I lost patience and shouted, “Answer me! Why don’t you talk?”

“Have mercy,” Ruaway whispered so low I had to guess what she said.

“You talk all wrong when you do talk. What’s wrong with you? Are they animals where you come from? You talk like an animal, brr-grr, grr-gra! Are you an idiot?”

When Ruaway said nothing, I pushed her with my foot. She looked up then and I saw not fear but killing in her eyes. That made me like her better. I hated people who were afraid of me. “Talk!” I said. “Nobody can hurt you. God the Father put his penis in you when he was conquering your country, so you’re a holy woman. Lady Clouds told me. So what are you hiding for?”

Ruaway showed her teeth and said, “Can hurt me.” She showed me places on her head where there was dried blood and fresh blood. Her arms were darkened with bruises.

“Who hurt you?”

“Holy women,” she said with a snarl.

“Kig? Omery? Lady Sweetness?”

She nodded her body at each name.

“They’re shit,” I said. “I’ll tell God Herself.”

“No tell,” Ruaway whispered. “Poison.”

I thought about it and understood. The girls hurt her because she was a stranger, powerless. But if she got them in trouble they would cripple or kill her. Most of the barbarian holy women in our house were lame, or blind, or had had root-poison put in their food so that

their skin was scabbed with purplish sores.

"Why don't you talk right, Ruaway?"

She said nothing.

"You still don't know how to talk?"

She looked up at me and suddenly said a whole long speech I did not understand. "How I talk," she said at the end, still looking at me, right in the eyes. That was nice; I liked it. Mostly I saw only eyelids. Ruaway's eyes were clear and beautiful, though her face was dirty and blood-smeared.

"But it doesn't mean anything," I said.

"Not here."

"Where does it mean anything?"

Ruaway said some more gra-gra and then said, "My people."

"Your people are Teghs. They fight God and get beaten."

"Maybe," Ruaway said, sounding like Haghag. Her eyes looked into mine again, without killing in them but without fear. Nobody looked at me, except Haghag and Tazu and of course God. Everybody else put their forehead on their thumbs so I couldn't tell what they were thinking. I wanted to keep Ruaway with me, but if I favored her, Kig and the others would torment and hurt her. I remembered that when Lord Festival began sleeping with Lady Pin, the men who had insulted Lady Pin became oily and sugary with her and the bodymaids stopped stealing her earrings. I said, "Sleep with me tonight," to Ruaway.

She looked stupid.

"But wash first," I said.

She still looked stupid.

"I don't have a penis!" I said, impatient with her. "If we sleep together Kig will be afraid to touch you."

After a while Ruaway reached out and took my hand and put her forehead against the back of it. It was like thumbing the forehead only it took two people to do it. I liked that. Ruaway's hand was warm, and I could feel the feather of her eyelashes on my hand.

"Tonight," I said. "You understand?" I had understood that Ruaway didn't always understand. Ruaway nodded her body, and I ran off.

I knew nobody could stop me from doing anything, being God's only daughter, but there was nothing I could do except what I was supposed to do, because everybody in the house of God knew everything I did. If sleeping with Ruaway was a thing I wasn't supposed to do, I couldn't do it. Haghag would tell me. I went to her and asked her.

Haghag scowled. "Why do you want that woman in your bed? She's a dirty barbarian. She has lice. She can't even talk."

Haghag was saying yes. She was jealous. I came and stroked her hand and said, “When I’m God I’ll give you a room full of gold and jewels and dragon crests.”

“You are my gold and jewels, little holy daughter,” Haghag said.

Haghag was only a common person, but all the holy men and women in God’s house, relatives of God or people touched by God, had to do what Haghag said. The nurse of God’s children was always a common person, chosen by God Herself. Haghag had been chosen to be Omimo’s nurse when her own children were grown up, so when I first remember her she was quite old. She was always the same, with strong hands and a soft voice, saying, “Maybe.” She liked to laugh and eat. We were in her heart, and she was in mine. I thought I was her favorite, but when I told her so she said, “After Didi.” Didi is what the idiot called himself. I asked her why he was deepest in her heart and she said, “Because he’s foolish. And you because you’re wise,” she said, laughing at me because I was jealous of Lord Idiot.

So now I said, “You fill my heart,” and she, knowing it, said hmph.

I think I was eight that year. Ruaway had been thirteen when God the Father put his penis into her after killing her father and mother in the war with her people. That made her sacred, so she had to come live in God’s house. If she had conceived, the priests would have strangled her after she had the baby, and the baby would have been nursed by a common woman for two years and then brought back to God’s house and trained to be a holy woman, a servant of God. Most of the bodyservants were God’s bastards. Such people were holy, but had no title. Lords and ladies were God’s relations, descendants of the ancestors of God. God’s children were called lord and lady too, except the two who were betrothed. We were just called Tazu and Ze until we became God. My name is what the divine mother is called, the name of the sacred plant that feeds the people of God. Tazu means “great root,” because when he was being born our father drinking smoke in the childbirth rituals saw a big tree blown over by a storm, and its roots held thousands of jewels in their fingers.

When God saw things in the shrine or in sleep, with the eyes in the back of their head, they told the dream priests. The priests would ponder these sights and say whether the oracle foretold what would happen or told what should be done or not done. But never had the priests seen the same things God saw, together with God, until the birthday of the world that made me fourteen years old and Tazu eleven.

Now, in these years, when the sun stands still over Mount Kanaghadwa people still call it the birthday of the world and count themselves a year older, but they no longer know and do all the

rituals and ceremonies, the dances and songs, the blessings; and there is no feasting in the streets, now.

All my life used to be rituals, ceremonies, dances, songs, blessings, lessons, feasts, and rules. I knew and I know now on which day of God's year the first perfect ear of Ze is to be brought by an angel from the ancient field up by Wadana where God set the first seed of the Ze. I knew and know whose hand is to thresh it, and whose hand is to grind the grain, and whose lips are to taste the meal, at what hour, in what room of the house of God, with what priests officiating. There were a thousand rules, but they only seem complicated when I write them here. We knew them and followed them and only thought about them when we were learning them or when they were broken.

I had slept all these years with Ruaway in my bed. She was warm and comfortable. When she began to sleep with me I stopped having bad sights at night as I used to do, seeing huge white clouds whirling in the dark, and toothed mouths of animals, and strange faces that came and changed themselves. When Kig and the other ill-natured holy people saw Ruaway stay in my bedroom with me every night, they dared not lay a finger or a breath on her. Nobody was allowed to touch me except my family and Haghag and the bodyservants, unless I told them to. And after I was ten, the punishment for touching me was death. All the rules had their uses.

The feast after the birthday of the world used to go on for four days and nights. All the storehouses were open and people could take what they needed. The servants of God served out food and beer in the streets and squares of the city of God and every town and village of God's country, and common people and holy people ate together. The lords and ladies and God's sons went down into the streets to join the feast; only God and I did not. God came out on the balcony of the house to hear the histories and see the dances, and I came with them. Singing and dancing priests entertained everyone in the Glittering Square, and drumming priests, and story priests, and history priests. Priests were common people, but what they did was holy.

But before the feast, there were many days of rituals, and on the day itself, as the sun stopped above the right shoulder of Kanaghadwa, God Himself danced the Dance that Turns, to bring the year back round.

He wore a gold belt and the gold sun mask, and danced in front of our house on the Glittering Square, which is paved with stones full of mica that flash and sparkle in the sunlight. We children were on the long south balcony to see God dance.

Just as the dance was ending a cloud came across the sun as it stood still over the right shoulder of the mountain, one cloud in the

clear blue summer sky. Everybody looked up as the light dimmed. The glittering died out of the stones. All the people in the city made a sound, “Oh,” drawing breath. God Himself did not look up, but his step faltered.

He made the last turns of the dance and went into the ash house, where all the Goïz are in the walls, with the bowls where their food is burned in front of each of them, full of ashes.

There the dream priests were waiting for him, and God Herself had lighted the herbs to make the smoke to drink. The oracle of the birthday was the most important one of the year. Everybody waited in the squares and streets and on the balconies for the priests to come out and tell what God Himself had seen over his shoulder and interpret it to guide us in the new year. After that the feasting would begin.

Usually it took till evening or night for the smoke to bring the seeing and for God to tell it to the priests and for them to interpret it and tell us. People were settling down to wait indoors or in shady places, for when the cloud had passed it became very hot. Tazu and Arzi and the idiot and I stayed out on the long balcony with Haghag and some of the lords and ladies, and Omimo, who had come back from the army for the birthday.

He was a grown man now, tall and strong. After the birthday he was going east to command the army making war on the Tegh and Chasi peoples. He had hardened the skin of his body the way soldiers did by rubbing it with stones and herbs until it was thick and tough as the leather of a ground-dragon, almost black, with a dull shine. He was handsome, but I was glad now that I was to marry Tazu, not him. An ugly man looked out of his eyes.

He made us watch him cut his arm with his knife to show how the thick skin was cut deep yet did not bleed. He kept saying he was going to cut Tazu’s arm to show how quickly Tazu would bleed. He boasted about being a general and slaughtering barbarians. He said things like “I’ll walk across the river on their corpses. I’ll drive them into the jungles and burn the jungles down.” He said the Tegh people were so stupid they called a flying lizard God. He said that they let their women fight in wars, which was such an evil thing that when he captured such women he would cut open their bellies and trample their wombs. I said nothing. I knew Ruaway’s mother had been killed fighting beside her father. They had led a small army which God Himself had easily defeated. God made war on the barbarians not to kill them but to make them people of God, serving and sharing like all people in God’s country. I knew no other good reason for war. Certainly Omimo’s reasons were not good.

Since Ruaway slept with me she had learned to speak well, and

also I learned some words of the way she talked. One of them was *techeg*. Words like it are: companion, fights-beside-me, countrywoman or countryman, desired, lover, known-a-long-time; of all our words the one most like techeg is our word in-my-heart. Their name Tegh was the same word as techeg; it meant they were all in one another's heart. Ruaway and I were in each other's heart. We were techeg.

Ruaway and I were silent when Omimo said, "The Tegh are filthy insects. I'll crush them."

"Ogga! ogga! ogga!" the idiot said, imitating Omimo's boastful voice. I burst out laughing. In that moment, as I laughed at my brother, the doors of the ash house flew open wide and all the priests hurried out, not in procession with music, but in a crowd, wild, disordered, crying out aloud—

"The house burns and falls!"

"The world dies!"

"God is blind!"

There was a moment of terrible silence in the city and then people began to wail and call out in the streets and from the balconies.

God came out of the ash house, Herself first, leading Himself, who walked as if drunk and sun-dazzled, as people walk after drinking smoke. God came among the staggering, crying priests and silenced them. Then she said, "Hear what I have seen coming behind me, my people!"

In the silence he began speaking in a weak voice. We could not hear all his words, but she said them again in a clear voice after he said them: "God's house falls down to the ground burning, but is not consumed. It stands by the river. God is white as snow. God's face has one eye in the center. The great stone roads are broken. War is in the east and north. Famine is in the west and south. The world dies."

He put his face in his hands and wept aloud. She said to the priests, "Say what God has seen!"

They repeated the words God had said.

She said, "Go tell these words in the quarters of the city and to God's angels, and let the angels go out into all the country to tell the people what God has seen."

The priests put their foreheads to their thumbs and obeyed.

When Lord Idiot saw God weeping, he became so distressed and frightened that he pissed, making a pool on the balcony. Haghag, terribly upset, scolded and slapped him. He roared and sobbed. Omimo shouted that a foul woman who struck God's son should be put to death. Haghag fell on her face in Lord Idiot's pool of urine to beg mercy. I told her to get up and be forgiven. I said, "I am God's daughter and I forgive you," and I looked at Omimo with eyes that

told him he could not speak. He did not speak.

When I think of that day, the day the world began dying, I think of the trembling old woman standing there sodden with urine, while the people down in the square looked up at us.

Lady Clouds sent Lord Idiot off with Haghag to be bathed, and some of the lords took Tazu and Arzi off to lead the feasting in the city streets. Arzi was crying and Tazu was keeping from crying. Omimo and I stayed among the holy people on the balcony, watching what happened down in Glittering Square. God had gone back into the ash house, and the angels had gathered to repeat together their message, which they would carry word for word, relay by relay, to every town and village and farm of God's country, running day and night on the great stone roads.

All that was as it should be; but the message the angels carried was not as it should be.

Sometimes when the smoke is thick and strong the priests also see things over their shoulder as God does. These are lesser oracles. But never before had they all seen the same thing God saw, speaking the same words God spoke.

And they had not interpreted or explained the words. There was no guidance in them. They brought no understanding, only fear.

But Omimo was excited: "War in the east and north," he said. "My war!" He looked at me, no longer sneering or sullen, but right at me, eye in eye, the way Ruaway looked at me. He smiled. "Maybe the idiots and crybabies will die," he said. "Maybe you and I will be God." He spoke low, standing close to me, so no one else heard. My heart gave a great leap. I said nothing.

Soon after that birthday, Omimo went back to lead the army on the eastern border.

All year long people waited for our house, God's house in the center of the city, to be struck by lightning, though not destroyed, since that is how the priests interpreted the oracle once they had time to talk and think about it. When the seasons went on and there was no lightning or fire, they said the oracle meant that the sun shining on the gold and copper roof-gutters was the unconsuming fire, and that if there was an earthquake the house would stand.

The words about God being white and having one eye they interpreted as meaning that God was the sun and was to be worshipped as the all-seeing giver of light and life. This had always been so.

There was war in the east, indeed. There had always been war in the east, where people coming out of the wilderness tried to steal our grain, and we conquered them and taught them how to grow it.

General Lord Drowning sent angels back with news of his conquests all the way to the Fifth River.

There was no famine in the west. There had never been famine in God's country. God's children saw to it that crops were properly sown and grown and saved and shared. If the ze failed in the western lands, our carters pulled two-wheeled carts laden with grain on the great stone roads over the mountains from the central lands. If crops failed in the north, the carts went north from the Four Rivers land. From west to east carts came laden with smoked fish, from the Sunrise peninsula they came west with fruit and seaweed. The granaries and storehouses of God were always stocked and open to people in need. They had only to ask the administrators of the stores; what was needed was given. No one went hungry. Famine was a word that belonged to those we had brought into our land, people like the Tegh, the Chasi, the North Hills people. The hungry people, we called them.

The birthday of the world came again, and the most fearful words of the oracle—*the world dies*—were remembered. In public the priests rejoiced and comforted the common people, saying that God's mercy had spared the world. In our house there was little comfort. We all knew that God Himself was ill. He had hidden himself away more and more throughout the year, and many of the ceremonies took place without the divine presence, or only Herself was there. She seemed always quiet and untroubled. My lessons were mostly with her now, and with her I always felt that nothing had changed or could change and all would be well.

God danced the Dance that Turns as the sun stood still above the shoulder of the sacred mountain. He danced slowly, missing many steps. He went into the ash house. We waited, everybody waited, all over the city, all over the country. The sun went down behind Kanaghadwa. All the snow peaks of the mountains from north to south, Kayewa, Korosi, Aghet, Enni, Aziza, Kanaghadwa, burned gold, then fiery red, then purple. The light went up them and went out, leaving them white as ashes. The stars came out above them. Then at last the drums beat and the music sounded down in the Glittering Square, and torches made the pavement sparkle and gleam. The priests came out of the narrow doors of the ash house in order, in procession. They stopped. In the silence the oldest dream priest said in her thin, clear voice, "Nothing was seen over the shoulder of God."

Onto the silence ran a buzzing and whispering of people's voices, like little insects running over sand. That died out.

The priests turned and went back into the ash house in procession, in due order, in silence.

The ranks of angels waiting to carry the words of the oracle to the countryside stood still while their captains spoke in a group. Then the

angels all moved away in groups by the five streets that start at the Glittering Square and lead to the five great stone roads that go out from the city across the lands. As always before, when the angels entered the streets they began to run, to carry God's word swiftly to the people. But they had no word to carry.

Tazu came to stand beside me on the balcony. He was twelve years old that day. I was fifteen.

He said, "Ze, may I touch you?"

I looked yes, and he put his hand in mine. That was comforting. Tazu was a serious, silent person. He tired easily, and often his head and eyes hurt so badly he could hardly see, but he did all the ceremonies and sacred acts faithfully, and studied with our teachers of history and geography and archery and dancing and writing, and with our mother studied the sacred knowledge, learning to be God. Some of our lessons he and I did together, helping each other. He was a kind brother and we were in each other's heart.

As he held my hand he said, "Ze, I think we'll be married soon."

I knew what his thoughts were. God our father had missed many steps of the dance that turns the world. He had seen nothing over his shoulder, looking into the time to come.

But what I thought in that moment was how strange it was that in the same place on the same day one year it was Omimo who said we should be married, and the next year it was Tazu.

"Maybe," I said. I held his hand tight, knowing he was frightened at being God. So was I. But there was no use being afraid. When the time came, we would be God.

If the time came. Maybe the sun had not stopped and turned back above the peak of Kanaghadwa. Maybe God had not turned the year.

Maybe there would be no more time—no time coming behind our backs, only what lay before us, only what we could see with mortal eyes. Only our own lives and nothing else.

That was so terrible a thought that my breath stopped and I shut my eyes, squeezing Tazu's thin hand, holding on to him, till I could steady my mind with the thought that there was still no use being afraid.

This year past, Lord Idiot's testicles had ripened at last, and he had begun trying to rape women. After he hurt a young holy girl and attacked others, God had him castrated. Since then he had been quiet again, though he often looked sad and lonely. Seeing Tazu and me holding hands, he seized Arzi's hand and stood beside him as Tazu and I were standing. "God, God!" he said, smiling with pride. But Arzi, who was nine, pulled his hand away and said, "You won't ever be God, you can't be, you're an idiot, you don't know anything!" Old Haghag scolded Arzi wearily and bitterly. Arzi did not cry, but Lord

Idiot did, and Haghag had tears in her eyes.

The sun went north as in any year, as if God had danced the steps of the dance rightly. And on the dark day of the year, it turned back southward behind the peak of great Enni, as in any year. On that day, God Himself was dying, and Tazu and I were taken in to see him and be blessed. He lay all gone to bone in a smell of rot and sweet herbs burning. God my mother lifted his hand and put it on my head, then on Tazu's, while we knelt by the great bed of leather and bronze with our thumbs to our foreheads. She said the words of blessing. God my father said nothing, until he whispered, "Ze, Ze!" He was not calling to me. The name of God Herself is always Ze. He was calling to his sister and wife while he died.

Two nights later I woke in darkness. The deep drums were beating all through the house. I heard other drums begin to beat in the temples of worship and the squares farther away in the city, and then others yet farther away. In the countryside under the stars they would hear those drums and begin to beat their own drums, up in the hills, in the mountain passes and over the mountains to the western sea, across the fields eastward, across the four great rivers, from town to town clear to the wilderness. That same night, I thought, my brother Omimo in his camp under the North Hills would hear the drums saying God is dead.

A son and daughter of God, marrying, became God. This marriage could not take place till God's death, but always it took place within a few hours, so that the world would not be long bereft. I knew this from all we had been taught. It was ill fate that my mother delayed my marriage to Tazu. If we had been married at once, Omimo's claim would have been useless; not even his soldiers would have dared follow him. In her grief she was distraught. And she did not know or could not imagine the measure of Omimo's ambition, driving him to violence and sacrilege.

Informed by the angels of our father's illness, he had for days been marching swiftly westward with a small troop of loyal soldiers. When the drums beat, he heard them not in the far North Hills, but in the fortress on the hill called Ghari that stands north across the valley in sight of the city and the house of God.

The preparations for burning the body of the man who had been God were going forward; the ash priests saw to that. Preparations for our wedding should have been going forward at the same time, but our mother, who should have seen to them, did not come out of her room.

Her sister Lady Clouds and other lords and ladies of the

household talked of the wedding hats and garlands, of the music priests who should come to play, of the festivals that should be arranged in the city and the villages. The marriage priest came anxiously to them, but they dared do nothing and he dared do nothing until my mother allowed them to act. Lady Clouds knocked at her door but she did not answer. They were so nervous and uneasy, waiting for her all day long, that I thought I would go mad staying with them. I went down into the garden court to walk.

I had never been farther outside the walls of our house than the balconies. I had never walked across the Glittering Square into the streets of the city. I had never seen a field or a river. I had never walked on dirt.

God's sons were carried in litters into the streets to the temples for rituals, and in summer after the birthday of the world they were always taken up into the mountains to Chimlu, where the world began, at the springs of the River of Origin. Every year when he came back from there, Tazu would tell me about Chimlu, how the mountains went up all around the ancient house there, and wild dragons flew from peak to peak. There God's sons hunted dragons and slept under the stars. But the daughter of God must keep the house.

The garden court was in my heart. It was where I could walk under the sky. It had five fountains of peaceful water, and flowering trees in great pots; plants of sacred ze grew against the sunniest wall in containers of copper and silver. All my life, when I had a time free of ceremonies and lessons, I went there. When I was little, I pretended the insects there were dragons and hunted them. Later I played throwbone with Ruaway, or sat and watched the water of the fountains well and fall, well and fall, till the stars came out in the sky above the walls.

This day as always, Ruaway came with me. Since I could not go anywhere alone but had to have a companion, I had asked God Herself to make her my chief companion.

I sat down by the center fountain. Ruaway knew I wanted silence and went off to the corner under the fruit trees to wait. She could sleep anywhere at any time. I sat thinking how strange it would be to have Tazu always as my companion, day and night, instead of Ruaway. But I could not make my thoughts real.

The garden court had a door that opened on the street. Sometimes when the gardeners opened it to let each other in and out, I had looked out of it to see the world outside my house. The door was always locked on both sides, so that two people had to open it. As I sat by the fountain, I saw a man who I thought was a gardener cross the court and unbolt the door. Several men came in. One was my brother Omimo.

I think that door had been only his way to come secretly into the house. I think he had planned to kill Tazu and Arzi so that I would have to marry him. That he found me there in the garden as if waiting for him was the chance of that time, the fate that was on us.

"Ze!" he said as he came past the fountain where I sat. His voice was like my father's voice calling to my mother.

"Lord Drowning," I said, standing up. I was so bewildered that I said, "You're not here!" I saw that he had been wounded. His right eye was closed with a scar.

He stood still, staring at me from his one eye, and said nothing, getting over his own surprise. Then he laughed.

"No, sister," he said, and turning to his men gave them orders. There were five of them, I think, soldiers, with hardened skin all over their bodies. They wore angel's shoes on their feet, and belts around their waists and necks to support the sheaths for their penis and sword and daggers. Omimo looked like them, but with gold sheaths and the silver hat of a general. I did not understand what he said to the men. They came close to me, and Omimo came closer, so that I said, "Don't touch me," to warn them of their danger, for common men who touched me would be burned to death by the priests of the law, and even Omimo if he touched me without my permission would have to do penance and fast for a year. But he laughed again, and as I drew away, he took hold of my arm suddenly, putting his hand over my mouth. I bit down as hard as I could on his hand. He pulled it away and then slapped it again so hard on my mouth and nose that my head fell back and I could not breathe. I struggled and fought, but my eyes kept seeing blackness and flashes. I felt hard hands holding me, twisting my arms, pulling me up in the air, carrying me, and the hand on my mouth and nose tightened its grip till I could not breathe at all.

Ruaway had been drowsing under the trees, lying on the pavement among the big pots. They did not see her, but she saw them. She knew at once if they saw her they would kill her. She lay still. As soon as they had carried me out the gate into the street, she ran into the house to my mother's room and threw open the door. This was sacrilege, but, not knowing who in the household might be in sympathy with Omimo, she could trust only my mother.

"Lord Drowning has carried Ze off," she said. She told me later that my mother sat there silent and desolate in the dark room for so long that Ruaway thought she had not heard. She was about to speak again, when my mother stood up. Grief fell away from her. She said, "We cannot trust the army," her mind leaping at once to see what must be done, for she was one who had been God. "Bring Tazu here," she said to Ruaway.

Ruaway found Tazu among the holy people, called him to her

with her eyes, and asked him to go to his mother at once. Then she went out of the house by the garden door that still stood unlocked and unwatched. She asked people in the Glittering Square if they had seen some soldiers with a drunken girl. Those who had seen us told her to take the northeast street. And so little time had passed that when she came out the northern gate of the city she saw Omimo and his men climbing the hill road towards Ghari, carrying me up to the old fort. She ran back to tell my mother this.

Consulting with Tazu and Lady Clouds and those people she most trusted, my mother sent for several old generals of the peace, whose soldiers served to keep order in the countryside, not in war on the frontiers. She asked for their obedience, which they promised her, for though she was not God she had been God, and was daughter and mother of God. And there was no one else to obey.

She talked next with the dream priests, deciding with them what messages the angels should carry to the people. There was no doubt that Omimo had carried me off to try to make himself God by marrying me. If my mother announced first, in the voices of the angels, that his act was not a marriage performed by the marriage priest, but was rape, then it might be the people would not believe he and I were God.

So the news went out on swift feet, all over the city and the countryside.

Omimo's army, now following him west as fast as they could march, were loyal to him. Some other soldiers joined him along the way. Most of the peacekeeping soldiers of the center land supported my mother. She named Tazu their general. He and she put up a brave and resolute front, but they had little true hope, for there was no God, nor could there be so long as Omimo had me in his power to rape or kill.

All this I learned later. What I saw and knew was this: I was in a low room without windows in the old fortress. The door was locked from outside. Nobody was with me and no guards were at the door, since nobody was in the fort but Omimo's soldiers. I waited there not knowing if it was day or night. I thought time had stopped, as I had feared it would. There was no light in the room, an old storeroom under the pavement of the fortress. Creatures moved on the dirt floor. I walked on dirt then. I sat on dirt and lay on it.

The bolt of the door was shot. Torches flaring in the doorway dazzled me. Men came in and stuck a torch in the sconce on the wall. Omimo came through them to me. His penis stood upright and he came to me to rape me. I spat in his half-blind face and said, "If you touch me your penis will burn like that torch!" He showed his teeth as if he was laughing. He pushed me down and pushed my legs apart,

but he was shaking, frightened of my sacred being. He tried to push his penis into me with his hands but it had gone soft. He could not rape me. I said, “You can’t, look, you can’t rape me!”

His soldiers watched and heard all this. In his humiliation, Omimo pulled his sword from its gold sheath to kill me, but the soldiers held his hands, preventing him, saying, “Lord, Lord, don’t kill her, she must be God with you!” Omimo shouted and fought them as I had fought him, and so they all went out, shouting and struggling with him. One of them seized the torch, and the door clashed behind them. After a little while I felt my way to the door and tried it, thinking they might have forgotten to bolt it, but it was bolted. I crawled back to the corner where I had been and lay on the dirt in the dark.

Truly we were all on the dirt in the dark. There was no God. God was the son and daughter of God joined in marriage by the marriage priest. There was no other. There was no other way to go. Omimo did not know what way to go, what to do. He could not marry me without the marriage priest’s words. He thought by raping me he would be my husband, and maybe it would have been so: but he could not rape me. I made him impotent.

The only thing he saw to do was attack the city, take the house of God and its priests captive, and force the marriage priest to say the words that made God. He could not do this with the small force he had with him, so he waited for his army to come from the east.

Tazu and the generals and my mother gathered soldiers into the city from the center land. They did not try to attack Ghari. It was a strong fort, easy to defend, hard to attack, and they feared that if they besieged it, they would be caught between it and Omimo’s great army coming from the east.

So the soldiers that had come with him, about two hundred of them, garrisoned the fort. As the days passed, Omimo provided women for them. It was the policy of God to give village women extra grain or tools or crop-rows for going to fuck with the soldiers at army camps and stations. There were always women glad to oblige the soldiers and take the reward, and if they got pregnant of course they received more reward and support. Seeking to ease and placate his men, Omimo sent officers down to offer gifts to girls in the villages near Ghari. A group of girls agreed to come; for the common people understood very little of the situation, not believing that anyone could revolt against God. With these village women came Ruaway.

The women and girls ran about the fort, teasing and playing with the soldiers off duty. Ruaway found where I was by fate and courage, coming down into the dark passages under the pavement and trying the doors of the storerooms. I heard the bolt move in the lock. She

said my name. I made some sound. “Come!” she said. I crawled to the door. She took my arm and helped me stand and walk. She shot the bolt shut again, and we felt our way down the black passage till we saw light flicker on stone steps. We came out into a torchlit courtyard full of girls and soldiers. Ruaway at once began to run through them, giggling and chattering nonsense, holding tight to my arm so that I ran with her. A couple of soldiers grabbed at us, but Ruaway dodged them, saying, “No, no, Tuki’s for the Captain!” We ran on, and came to the side gate, and Ruaway said to the guards, “Oh, let us out, Captain, Captain, I have to take her back to her mother, she’s vomiting sick with fever!” I was staggering and covered with dirt and filth from my prison. The guards laughed at me and said foul words about my foulness and opened the gate a crack to let us out. And we ran on down the hill in the starlight.

To escape from a prison so easily, to run through locked doors, people have said, I must have been God indeed. But there was no God then, as there is none now. Long before God, and long after also, is the way things are, which we call chance, or luck, or fortune, or fate; but those are only names.

And there is courage. Ruaway freed me because I was in her heart.

As soon as we were out of sight of the guards at the gate we left the road, on which there were sentries, and cut across country to the city. It stood mightily on the great slope before us, its stone walls starlit. I had never seen it except from the windows and balconies of the house at the center of it.

I had never walked far, and though I was strong from the exercises I did as part of our lessons, my soles were as tender as my palms. Soon I was grunting and tears kept starting in my eyes from the shocks of pain from rocks and gravel underfoot. I found it harder and harder to breathe. I could not run. But Ruaway kept hold of my hand, and we went on.

We came to the north gate, locked and barred and heavily guarded by soldiers of the peace. Then Ruaway cried out, “Let God’s daughter enter the city of God!”

I put back my hair and held myself up straight, though my lungs were full of knives, and said to the captain of the gate, “Lord Captain, take us to my mother Lady Ze in the house in the center of the world.”

He was old General Rire’s son, a man I knew, and he knew me. He stared at me once, then quickly thumbed his forehead, and roared out orders, and the gates opened. So we went in and walked the northeast street to my house, escorted by soldiers, and by more and more people shouting in joy. The drums began to beat, the high, fast beat of the festivals.

That night my mother held me in her arms, as she had not done since I was a suckling baby.

That night Tazu and I stood under the garland before the marriage priest and drank from the sacred cups and were married into God.

That night also Omimo, finding I was gone, ordered a death priest of the army to marry him to one of the village girls who came to fuck with the soldiers. Since nobody outside my house, except a few of his men, had ever seen me up close, any girl could pose as me. Most of his soldiers believed the girl was me. He proclaimed that he had married the daughter of the Dead God and that she and he were now God. As we sent out angels to tell of our marriage, so he sent runners to say that the marriage in the house of God was false, since his sister Ze had run away with him and married him at Ghari, and she and he were now the one true God. And he showed himself to the people wearing a gold hat, with white paint on his face, and his blinded eye, while the army priests cried out, “Behold! The oracle is fulfilled! God is white and has one eye!”

Some believed his priests and messengers. More believed ours. But all were distressed or frightened or made angry by hearing messengers proclaim two Gods at one time, so that instead of knowing the truth, they had to choose to believe.

Omimo’s great army was now only four or five days’ march away.

Angels came to us saying that a young general, Mesiwa, was bringing a thousand soldiers of the peace up from the rich coasts south of the city. He told the angels only that he came to fight for “the one true God.” We feared that meant Omimo. For we added no words to our name, since the word itself means the only truth, or else it means nothing.

We were wise in our choice of generals, and decisive in acting on their advice. Rather than wait for the city to be besieged, we resolved to send a force to attack the eastern army before it reached Ghari, meeting it in the foothills above the River of Origin. We would have to fall back as their full strength came up, but we could strip the country as we did so, and bring the country people into the city. Meanwhile we sent carts to and from all the storehouses on the southern and western roads to fill the city’s granaries. If the war did not end quickly, said the old generals, it would be won by those who could keep eating.

“Lord Drowning’s army can feed themselves from the storehouses along the east and north roads,” said my mother, who attended all our councils.

“Destroy the roads,” Tazu said.

I heard my mother’s breath catch, and remembered the oracle:

The roads will be broken.

"That would take as long to do as it took to make them," said the oldest general, but the next oldest general said, "Break down the stone bridge at Almoghay." And so we ordered. Retreating from its delaying battle, our army tore down the great bridge that had stood a thousand years. Omimo's army had to go around nearly a hundred miles farther, through forests, to the ford at Domi, while our army and our carters brought the contents of the storehouses in to the city. Many country people followed them, seeking the protection of God, and so the city grew very full. Every grain of ze came with a mouth to eat it.

All this time Mesiwa, who might have come against the eastern army at Domi, waited in the passes with his thousand men. When we commanded him to come help punish sacrilege and restore peace, he sent our angel back with meaningless messages. It seemed certain that he was in league with Omimo. "Mesiwa the finger, Omimo the thumb," said the oldest general, pretending to crack a louse.

"God is not mocked," Tazu said to him, deadly fierce. The old general bowed his forehead down on his thumbs, abashed. But I was able to smile.

Tazu had hoped the country people would rise up in anger at the sacrilege and strike the Painted God down. But they were not soldiers and had never fought. They had always lived under the protection of the soldiers of peace and under our care. As if our doings now were like the whirlwind or the earthquake, they were paralyzed by them and could only watch and wait till they were over, hoping to survive. Only the people of our household, whose livelihood depended directly upon us and whose skills and knowledge were at our service, and the people of the city in whose heart we were, and the soldiers of the peace, would fight for us.

The country people had believed in us. Where no belief is, no God is. Where doubt is, foot falters and hand will not take hold.

The wars at the borders, the wars of conquest, had made our land too large. The people in the towns and villages knew no more who I was than I knew who they were. In the days of the origin, Babam Kerul and Bamam Ze came down from the mountain and walked the fields of the center lands beside the common people. The common people who laid the first stones of the great roads and the huge base stones of the old city wall had known the face of their God, seeing it daily.

After I spoke of this to our councils, Tazu and I went out into the streets, sometimes carried in litters, sometimes walking. We were surrounded by the priests and guards who honored our divinity, but we went among the people, meeting their eyes. They fell on their knees and put their foreheads to their thumbs, and many wept when

they saw us. They called out from street to street, and little children cried out, “There’s God!”

“You walk in their hearts,” my mother said.

But Omimo’s army had come to the River of Origin, and one day’s march brought the vanguard to Ghari.

That evening we stood on the north balcony looking towards Ghari hill, which was swarming with men, as when a nest of insects swarms. To the west the light was dark red on the mountains in their winter snow. From Korosi a vast plume of smoke trailed, blood color.

“Look,” Tazu said, pointing northwest. A light flared in the sky, like the sheet lightning of summer. “A falling star,” he said, and I said, “An eruption.”

In the dark of the night, angels came to us. “A great house burned and fell from the sky,” one said, and the other said, “It burned but it stands, on the bank of the river.”

“The words of God spoken on the birthday of the world,” I said.

The angels knelt down hiding their faces.

What I saw then is not what I see now looking far off to the distant past; what I knew then is both less and more than I know now. I try to say what I saw and knew then.

That morning I saw coming down the great stone road to the northern gate a group of beings, two-legged and erect like people or lizards. They were the height of giant desert lizards, with monstrous limbs and feet, but without tails. They were white all over and hairless. Their heads had no mouth or nose and one huge single staring shining lidless eye.

They stopped outside the gate.

Not a man was to be seen on Ghari Hill. They were all in the fortress or hidden in the woods behind the hill.

We were standing up on the top of the northern gate, where a wall runs chest-high to protect the guards.

There was a little sound of frightened weeping on the roofs and balconies of the city, and people called out to us, “God! God, save us!”

Tazu and I had talked all night. We listened to what our mother and other wise people said, and then we sent them away to reach out our minds together, to look over our shoulder into the time that was coming. We saw the death and the birth of the world, that night. We saw all things changed.

The oracle had said that God was white and had one eye. This was what we saw now. The oracle had said that the world died. With it died our brief time of being God. This was what we had to do now: to kill the world. The world must die so that God may live. The house falls so that it may stand. Those who have been God must make God

welcome.

Tazu spoke welcome to God, while I ran down the spiral stairs inside the wall of the gate and unbolted the great bolts—the guards had to help me—and swung the door open. “Enter in!” I said to God, and put my forehead to my thumbs, kneeling.

They came in, hesitant, moving slowly, ponderously. Each one turned its huge eye from side to side, unblinking. Around the eye was a ring of silver that flashed in the sun. I saw myself in one of those eyes, a pupil in the eye of God.

Their snow-white skin was coarse and wrinkled, with bright tattoos on it. I was dismayed that God could be so ugly.

The guards had shrunk back against the walls. Tazu had come down to stand with me. One of them raised a box towards us. A noise came out of the box, as if some animal was shut in it.

Tazu spoke to them again, telling them that the oracle had foretold their coming, and that we who had been God welcomed God.

They stood there, and the box made more noises. I thought it sounded like Ruaway before she learned to talk right. Was the language of God no longer ours? Or was God an animal, as Ruaway’s people believed? I thought they seemed more like the monstrous lizards of the desert that lived in the zoo of our house than they seemed like us.

One raised its thick arm and pointed at our house, down at the end of the street, taller than other houses, its copper gutters and goldleaf carvings shining in the bright winter sunlight.

“Come, Lord,” I said, “come to your house.” We led them to it and brought them inside.

When we came into the low, long, windowlesss audience room, one of them took off its head. Inside it was a head like ours, with two eyes, nose, mouth, ears. The others did the same.

Then, seeing their head was a mask, I saw that their white skin was like a shoe that they wore not just on the foot but all over their body. Inside this shoe they were like us, though the skin of their faces was the color of clay pots and looked very thin, and their hair was shiny and lay flat.

“Bring food and drink,” I said to the children of God cowering outside the door, and they ran to bring trays of ze-cakes and dried fruit and winter beer. God came to the tables where the food was set. Some of them pretended to eat. One, watching what I did, touched the ze-cake to its forehead first, and then bit into it and chewed and swallowed. It spoke to the others, gre-gra, gre-gra.

This one was also the first to take off its body-shoe. Inside it other wrappings and coverings hid and protected most of its body, but this was understandable, because even the body skin was pale and terribly

thin, soft as a baby's eyelid.

In the audience room, on the east wall over the double seat of God, hung the gold mask which God Himself wore to turn the sun back on its way. The one who had eaten the cake pointed at the mask. Then it looked at me—its own eyes were oval, large, and beautiful—and pointed up to where the sun was in the sky. I nodded my body. It pointed its finger here and there all about the mask, and then all about the ceiling.

"There must be more masks made, because God is now more than two," Tazu said.

I had thought the gesture might signify the stars, but I saw that Tazu's interpretation made more sense.

"We will have masks made," I told God, and then ordered the hat priest to go fetch the gold hats which God wore during ceremonies and festivals. There were many of these hats, some jewelled and ornate, others plain, all very ancient. The hat priest brought them in due order two by two until they were all set out on the great table of polished wood and bronze where the ceremonies of First Ze and Harvest were celebrated.

Tazu took off the gold hat he wore, and I took off mine. Tazu put his hat on the head of the one who had eaten the cake, and I chose a short one and reached up and put my hat on its head. Then, choosing ordinary-day hats, not those of the sacred occasions, we put a hat on each of the heads of God, while they stood and waited for us to do so.

Then we knelt bareheaded and put our foreheads against our thumbs.

God stood there. I was sure they did not know what to do. "God is grown, but new, like a baby," I said to Tazu. I was sure they did not understand what we said.

All at once the one I had put my hat on came to me and put its hands on my elbows to raise me up from kneeling. I pulled back at first, not being used to being touched; then I remembered I was no longer very sacred, and let God touch me. It talked and gestured. It gazed into my eyes. It took off the gold hat and tried to put it back on my head. At that I did shrink away, saying, "No, no!" It seemed blasphemy, to say No to God, but I knew better.

God talked among themselves then for a while, and Tazu and our mother and I were able to talk among ourselves. What we understood was this: the oracle had not been wrong, of course, but it had been subtle. God was not truly one-eyed nor blind, but did not know how to see. It was not God's skin that was white, but their mind that was blank and ignorant. They did not know how to talk, how to act, what to do. They did not know their people.

Yet how could Tazu and I, or our mother and our old teachers,

teach them? The world had died and a new world was coming to be. Everything in it might be new. Everything might be different. So it was not God, but we, who did not know how to see, what to do, how to speak.

I felt this so strongly that I knelt again and prayed to God, “Teach us!”

They looked at me and talked to each other, brr-grr, gre-gra.

I sent our mother and the others to talk with our generals, for angels had come with reports about Omimo’s army. Tazu was very tired from lack of sleep. We two sat down on the floor together and talked quietly. He was concerned about God’s seat. “How can they all sit on it at once?” he said.

“They’ll have more seats added,” I said. “Or now two will sit on it, and then another two. They’re all God, the way you and I were, so it doesn’t matter.”

“But none of them is a woman,” Tazu said.

I looked at God more carefully and saw that he was right. This disturbed me slowly, but very deeply. How could God be only half human?

In my world, a marriage made God. In this world coming to be, what made God?

I thought of Omimo. White clay on his face and a false marriage had made him a false God, but many people believed he was truly God. Would the power of their belief make him God, while we gave our power to this new, ignorant God?

If Omimo found out how helpless they appeared to be, not knowing how to speak, not even knowing how to eat, he would fear their divinity even less than he had feared ours. He would attack. And would our soldiers fight for this God?

I saw clearly that they would not. I saw from the back of my head, with the eyes that see what is coming. I saw the misery that was coming to my people. I saw the world dead, but I did not see it being born. What world could be born of a God who was male? Men do not give birth.

Everything was wrong. It came very strongly into my mind that we should have our soldiers kill God now, while they were still new in the world, and weak.

And then? If we killed God there would be no God. We could pretend to be God again, the way Omimo pretended. But godhead is not pretense. Nor is it put on and off like a golden hat.

The world had died. That was fated and foretold. The fate of these strange men was to be God, and they would have to live their fate as we lived ours, finding out what it was to be as it came to be, unless they could see over their shoulders, which is one of the gifts of God.

I stood up again, taking Tazu's hand so that he stood beside me. "The city is yours," I said to them, "and the people are yours. The world is yours, and the war is yours. All praise and glory to you, our God!" And we knelt once more and bowed our foreheads deeply to our thumbs, and left them.

"Where are we going?" Tazu said. He was twelve years old and no longer God. There were tears in his eyes.

"To find Mother and Ruaway," I said, "and Arzi and Lord Idiot and Haghag, and any of our people who want to come with us." I had begun to say "our children," but we were no longer their mother and father.

"Come where?" Tazu said.

"To Chimlu."

"Up in the mountains? Run and hide? We should stay and fight Omimo."

"What for?" I said.

That was sixty years ago.

I have written this to tell how it was to live in the house of God before the world ended and began again. To tell it I have tried to write with the mind I had then. But neither then nor now do I fully understand the oracle which my father and all the priests saw and spoke. All of it came to pass. Yet we have no God, and no oracles to guide us.

None of the strange men lived a long life, but they all lived longer than Omimo.

We were on the long road up into the mountains when an angel caught up with us to tell us that Mesiwa had joined Omimo, and the two generals had brought their great army against the house of the strangers, which stood like a tower in the fields near Soze River, with a waste of burned earth around it. The strangers warned Omimo and his army clearly to withdraw, sending lightning over their heads that set distant trees afire. Omimo would not heed. He could prove he was God only by killing God. He commanded his army to rush at the tall house. He and Mesiwa and a hundred men around him were destroyed by a single bolt of lightning. They were burned to ash. His army fled in terror.

"They are God! They are God indeed!" Tazu said when he heard the angel tell us that. He spoke joyfully, for he was as unhappy in his doubt as I was. And for a while we could all believe in them, since they could wield the lightning. Many people called them God as long as they lived.

My belief is that they were not God in any sense of the word I understand, but were otherworldly, supernatural beings, who had

great powers, but were weak and ignorant of our world, and soon sickened of it and died.

There were fourteen of them in all. Some of them lived more than ten years. These learned to speak as we do. One of them came up into the mountains to Chimlu, along with some of the pilgrims who still wanted to worship Tazu and me as God. Tazu and I and this man talked for many days, learning from each other. He told us that their house moved in the air, flying like a dragon-lizard, but its wings were broken. He told us that in the land they came from the sunlight is very weak, and it was our strong sunlight that made them sick. Though they covered their bodies with weavings, still their thin skins let the sunlight in, and they would all die soon. He told us they were sorry they had come. I said, "You had to come. God saw you coming. What use is it to be sorry?"

He agreed with me that they were not God. He said that God lived in the sky. That seemed to us a useless place for God to live. Tazu said they had indeed been God when they came, since they fulfilled the oracle and changed the world; but now, like us, they were common people.

Ruaway took a liking to this stranger, maybe because she had been a stranger, and when he was at Chimlu they slept together. She said he was like any man under his weavings and coverings. He told her he could not impregnate her, as his seed would not ripen in our earth. Indeed the strangers left no children.

This stranger told us his name, Bin-yi-zin. He came back up to Chimlu several times, and was the last of them to die. He left with Ruaway the dark crystals he wore before his eyes, which make things look larger and clearer for her, though to my eyes they make things dim. To me he gave his own record of his life, in a beautiful writing made of lines of little pictures, which I keep in the box with this writing I make.

When Tazu's testicles ripened we had to decide what to do, for brothers and sisters among the common people do not marry. We asked the priests and they advised us that our marriage being divine could not be unmade, and that though no longer God we were husband and wife. Since we were in each other's heart, this pleased us, and often we slept together. Twice I conceived, but the conceptions aborted, one very early and one in the fourth month, and I did not conceive again. This was a grief to us, and yet fortunate, for had we had children, the people might have tried to make them be God.

It takes a long time to learn to live without God, and some people never do. They would rather have a false God than none at all. All through the years, though seldom now, people would climb up to

Chimlu to beg Tazu and me to come back down to the city and be God. And when it became clear that the strangers would not rule the country as God, either under the old rules or with new ones, men began to imitate Omimo, marrying ladies of our lineage and claiming to be a new God. They all found followers and they all made wars, fighting each other. None of them had Omimo's terrible courage, or the loyalty of a great army to a successful general. They have all come to wretched ends at the hands of angry, disappointed, wretched people.

For my people and my land have fared no better than I feared and saw over my shoulder on the night the world ended. The great stone roads are not maintained. In places they are already broken. Almoghay bridge was never rebuilt. The granaries and storehouses are empty and falling down. The old and sick must beg from neighbors, and a pregnant girl has only her mother to turn to, and an orphan has no one. There is famine in the west and south. We are the hungry people, now. The angels no longer weave the net of government, and one part of the land knows nothing of the others. They say barbarians have brought back the wilderness across the Fourth River, and ground dragons spawn in the fields of grain. Little generals and painted gods raise armies to waste lives and goods and spoil the sacred earth.

The evil time will not last forever. No time does. I died as God a long time ago. I have lived as a common woman a long time. Each year I see the sun turn back from the south behind great Kanaghadwa. Though God does not dance on the glittering pavement, yet I see the birthday of the world over the shoulder of my death.